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"MIND IN NATURE" will please send
their subscription for one year, and then
hand the sample copy to some friend, and
bid them do likewise.

FACT VS. THEORY.

BISHOP SAMUEL FALLOWS, D. D.

I called attention in my article on "metaphysics" in the March number of MIND IN NATURE, to the position that the peculiar theory of the reputed founders of the "metaphysical" system had nothing whatever to do with the alleged cures which were performed by professed practitioners of this method. Several communications, which I have since received on the subject, and a thorough re-reading of Mrs. Eddy's books, have only served to convince me of the truth of my statement.

I did not deny at all, as some seem to think, that cures were performed by persons going through the *modus operandi* of "metaphysics." But admitting that within a certain limit, there have been bodily cures effected, it by no means follows that the notions of Mrs. Eddy on God, man, soul, "mortal mind," *materia medica*, science, "metaphysics," the Holy Scriptures, etc., etc., have the slightest connection with the recovery of the sick. Numbers of the "metaphysicians" have just looked into Mrs. Eddy's works and gone straightway into the healing business. They claim to have done as wonderful things as those who think they *understand* the system. Again, large numbers who utterly repudiate Mrs. Eddy's theories, and who are repudiated in turn by her, perform as notable feats, by simple "mind cure." Again, cases of healing, just as numerous and as wonderful, have occurred through imagination. They are constantly taking place through faith. Hypnotism and mesmerism (so-called), on its psychical side, furnish us with abundant instances of recovery from disease. I repeat with greater emphasis than before, that the *religious theory* which Mrs. Eddy places at the bottom of her system, a theory which I hold to be utterly *un-Christian*, never cured a case of sickness. It is simply the telepathic power of one mind over another, in harmony, of course, with the Divine law of restoration, which she and her followers are using. As Dr. Lyman, in his recent work on "insomnia," intimates, it is a mild species of hypnotism which is employed in these cases.

Give me that man
That is not passion's slave, and I will wear
him
In my heart's core.

*Hamlet.***MIND.**

II. W. THOMAS, D. D.

The early years of life are necessarily acquisitive. The child must learn the names of the many things in its little world, as the house with its many parts, as the floor, the fire, stairs, doors, windows; and then the names of the articles of furniture and table ware, as chairs, beds, sofas, plates, cups, knives and forks, and the different articles of food and drink, as bread, meats, fruits, water, milk, coffee and tea. And then, just outside of the house are the yard and the garden and the field; or the street and the sidewalk; and beyond these the many objects in nature, as grasses and plants and trees and birds and animals; and beyond these the earth, with its mountains and rivers and lakes and seas, and the sun and the moon and the sky and the stars above.

This word-knowledge must go on to color, and form, and size, and such qualities as hard, soft, light, heavy, bitter, sweet, hot and cold; and then there must be words to express not only qualities, but actions; and the child says, the bird flies, the animal walks or runs, the fish swims, and men and women walk and laugh and talk and cry and sing, and trees grow and flowers bloom. And we can hardly estimate the vast amount of effort required to learn all these things. Possibly the child has learned more words as names and actions before the age of twelve, than are learned in all the after years. But everything is new to the child; it is constantly in this great school, the attention is fixed upon the lessons, and the effort to learn does not seem to be great or taxing, but rather the pleasurable gratification of an intense curiosity.

But all this is only word-knowledge. The real knowledge of things is yet, if ever, to come. Some are fascinated by language, and delighted to know the names by which things are known in other tongues. But it is easily possible to know the name of a horse in Hebrew, and Greek, and Latin, and German, and French, and not know anything more as to what the animal is, than when one knew only the English name, horse. And so one may go on learning words till he has mastered the terms of science and philosophy and theology, and not know much about the things themselves. A clear transition of

perception and realization in thought may be usually noted when one passes from the study of words to the study of things; and when he gets beyond the books, and finds that the real anatomy is in bodies and the real geology and astronomy are in the earth and the stars.

That is the period of reflection, when thought moves on to things, and asks not alone for the names by which they are known; but asks what they are in themselves, and why they are and how they are? And in this real world of study, names and terms are not final, but serve only as convenient designations of the things to be known. And when we thus approach our present subject, we find that many words have served as names and resting places of thought, but that the things in themselves have yet to be gone over and more carefully examined. Thus we commonly and conveniently speak of matter and mind as the names by which two worlds are known. And so long as we are content with this, and do not care to go beyond the names and study the things to which they apply, our task is easy. The child has learned this.

But the peculiarity of thought in our time is, that it is not satisfied with the superficial, but wants to penetrate the inner realities, and to know what things are in themselves. Not content with the common definitions of matter, that it is that which is tangible and classified as solids, and liquids, and gases, we ask what these are? And chemistry has gone on and told us of certain elementary substances, and how, in various proportions, the oxygen and the hydrogen or nitrogen combine in water and air. And in all this we have learned much; but the real thing of which we are in pursuit lies in the unknown. For what are oxygen and hydrogen but names by which we designate certain substances, of whose real nature we are still ignorant? We have learned much of the order of things, and speak of natural laws, as the law of gravity; but what gravity is, and why it is, we do not know.

And now another question arises: What is that strange something by which we say that we learn and know? We call it mind; but what is mind! Psychologists have classified its powers as the acquisitive, the conservative, the presentative, and the representative; the mind learns, and remembers, and reasons, and imagines.

These are some of its general movements, or powers, or faculties; the things that it does. But saying these things does not tell how they are done, and much less what it is that does them.

For practical purposes it may not be necessary to ask these deeper questions; and it may be sufficient to say in popular language that matter is one thing and mind another; and to draw a line between them and say that the things that have weight and extension and hardness are material, and that which thinks and feels and reasons is immaterial. But what do we mean by such terms? Matter is known to us, not only as having form and weight—as gross and tangible; matter exists in the finer forms of the imponderable; and as a subtle ether, and as life; mosses and grasses and plants and trees live; life has traveled all the way from the vegetable and the radiate and the mollusk and the articulate to the vertebrate; from this to man, with erect form and finer features—eyes that weep and lips that laugh. Life takes on beauty in the vegetable and feeling in animal world; it rises to instinct in the bird and the beast; and whether we call it mind or instinct, the higher animals are capable of learning and remembrance, and they seem also to reason; and certainly they have the sentiments of beauty and love.

Now, is all this but a finer form of matter—of the material; or does it belong to that something else that we have called Mind? And if so, where are we draw the line? And what is that something that we call the immaterial? It must be something, for we have said that it does certain things—learns, and remembers, and wills; and that which does something, must itself be something. If in trying to find a place for Mind, you go to an immateriality that is a nothing, you have simply thought yourself out of thought, and into nonentity. But Mind is itself, a something; not the gross something that we call stone or iron, or the finer something that we call plant or tree; and it is more than what we call instinct in animals—for it does more, and hence must be more—but still Mind must be thought of as something.

And if any choose to call it matter—to so extend the definition of the material as to make it cover all that in popular thought has been called the immaterial, there is nothing lost. We have only enlarged the

meaning of one term till it equaled the contents of two terms. If matter can learn and reason and remember; if it can love and fear and hope; if it can perceive the sense of right, and duty, and the Divine; if it can produce a Bacon, a Fenelon, a Christ; if it can establish governments and churches and a religion on such a little planet as ours, why not the higher ideals of which we think as possible in other worlds? And why not rise to a God, at last?

Mind, then, is a fact, by whatever name we call it. We know that we are; that we learn and reason and remember and imagine; that we will and act; that we perceive right and duty, and feel the approval or disapproval of conscience. And, leaving the debate of words, and using them only to designate things, the effort of "MIND IN NATURE" will be to deal with the world of things. If these things are called nature, or matter, or Mind, or God, still the end has not yet been reached. There is more yet to be learned, and known, and used. Consciousness tells us that we are; and in so far what we are—for it is only in relation to the things that consciousness affirms that we know that we are—but beyond this, as to the essence of Mind, we may not go.

But there is a partially discovered world of what we may know, and may do, lying all about us. In the study of this, not only may new facts arise, but a new or higher sense of power of mind to know, may be unfolded. It is certainly not wise to assume that the known is the limit of the knowable; and especially when we are on a boundary line of so much that is but partially known, and that is in itself a hint or a prophesy of what lies beyond. Dreams, visions, impressions, trance, telepathy; the possible intercourse between the living, and those we call dead; the power of mind to impress mind helpfully or hurtfully in curing or producing sickness; in casting out evil, or leading to evil; and especially the relations of Mind to the Divine, and the influx of the Divine, are all subjects of a near and present interest. In dealing with them we are dealing with facts; or, if they be not facts, be nothing—only mental illusions, hallucinations—it may be a greater study, to find out how that which is nothing, continues to haunt this boundary line; and not being, still appears to be.

There is no darkness but ignorance.

Twelfth Night.

MIND, PRAYER, AND THE SUPERNATURAL IN HEALING.

A. J. PARKS, M. D.

PART I.

I consider in these papers three points:

FIRST. The influence of mind upon mind. Did it ever cure organic disease?

SECOND. Did prayer ever accomplish a reversal of the action of physical laws?

THIRD. Is it possible for the human mind to produce tangible evidence of the interposition of super-natural power, in the control or direction of the affairs of mankind?

In considering the salient features and prominent points embraced in the first proposition, it is necessary to state somewhat minutely the radical differences between functional derangements and organic disease, before we can clearly understand how the apparent cures are effected by the so-called faith manipulations and enthusiastic prayer.

The functional derangements of the human system are multitudinous, and practically without limit.

From the nervous twinge of a neuralgic visitation to the imperial delusion of the patient, who fancies himself an Emperor, there is every shade, class, and grade of functional derangement of the nervous system; and while the symptoms may be alarming, and the manifestations indicating serious lesions, extremely startling, there is absolutely no alteration of structure, and no organic disease.

Functional derangement consists of an arrest of the nerve force, a disturbance of the equilibrium, an abdication of its supremacy in controlling and directing the physical system, and as a sequence, a partial suspension of its powers in receiving and transmitting the mandates and requirements of the will.

The class of nerves involved in such derangements as affect the bodily organs, is the great sympathetic system, which has dots, islands, and reservoirs, called ganglia, all through the human organism, where nerve force and nerve currents are generated, and by its network of fibres, constituting a telegraphic system that dwarfs all human contrivances, and preserves a uniform and equal degree of sensibility throughout the body.

The nerves of sensation and the nerves

of motion occupy a very subordinate position, though closely allied to the sympathetic system. The nerves of sensation are the messengers which convey to the sensorium every sensation and impression, pleasant or painful, that is made upon the cutaneous shield, and every impression thus received and transmitted carries with it a voice from the great sympathetic.

Hence it will appear clear, upon a little reflection, that the sympathetic nervous system presides like a monarch over the feelings, emotions and sensations of every human being; that as its powers and uses are vital to life, so its normal functions are essential to mental equipoise. The absolute and despotic control that the sympathetic system exercises over the physical organization is so perfectly clear and well known to every observer, that a recital of the phenomena, in the vast and countless series of its manifestations, is unnecessary. We are all practically aware of the fact, that digestion is promptly arrested upon the receipt of bad news—the appetite disappears, and the whole system feels the defect of the depressing impulse. Fear, not only suspends the digestive functions, but arrests the secretions upon which digestion depends; a sudden fright frequently paralyzes the heart beyond recovery; whereas a pleasant and pleasing message soothes the whole glandular system, increases the secretions, and sends a thrill of joy to the sensorium that calms with gentle admonition the whole nervous organization.

Hence it is perfectly clear, how it is that the message and cheerful discourse and earnest prayer sends to the sensorium of the invalid a new and fresh array of impressions; a vigorous and energetic rubbing of the body, excites the capillary system, imparts renewed life to dormant nerves, invigorates the expiring and lifeless cells, enables the flagging energies of the system to throw off effete matter, and revivifies the sluggish circulation by increasing the excitement of the heart's action. Herein lies the whole secret of the so-called faith cures. Success can only attend such efforts where every fibre in the body is free from organic or structural change.

The absolute impossibility of enumerating the countless millions of impressions and excitations brought to one's consciousness through the sympathetic system, must appear, upon reflecting, that, according to

Prof. Beale, as well as by Helmholtz, and Prof. Bain, there are 1,200,000,000 of cells in the ordinary brain of 49 ounces, and those cells are connected and interlaced by 4,800,000,000 of fibres, located in the gray matter.

These statements are founded upon actual demonstration, and are readily revealed by the microscope. Up to this point all is clear, but when Spencer claimed that mind is a mode of motion, and that a molecular change takes place in the substance of the brain, that the minute cells become the home and citadel of thought, and that every intellectual act wrought a change in the cell-structure, we can safely assert that his statement is a beautiful metaphysical vision, without the slightest proof to sustain the gratuitous assumption. There never has been discovered, by the most patient and scientific investigation, a single trace of change in the arrangement or structure of the cells, nor a scintilla of evidence to prove that any such fanciful alteration ever takes place. This position, so vigorously assumed and vindicated on the Continent, has rudely wrecked the fine-spun theories of Spencer, and his charming fabric, so elaborately and artistically reared, wherein revelled tumultuous thought and marvelous molecular changes, has crumbled into ruins. The mysterious realm of the mind is far above and beyond satisfactory investigation. How the intellect is wrought up to the solution of great and recondite problems, is too occult, too spiritual and too profound for definite interpretation.

How memory stores away the riches of learning, subject to call; how truths and the incidents of life are lodged in the cells of the brain, and respond to command, is a riddle and a mystery, and will remain so till the end of time.

How a material physical act in the nerve fibres and cells can be converted into an idea—an act of consciousness—lies outside and far beyond the limits of scientific discovery. What the media is that exercises this remarkable agency in the origin of thought is unknown, and although philosophers, from Plato to Aristotle, down to Bishop Berkeley and Hamilton, have ventured within the sacred precincts, and have written learnedly upon the subject, yet all is but speculation and theories that bewilder and befog the investigation.

[*To be continued.*]

HYPNOTISM*

C. G. DAVIS, M. D.

"Man is fearfully and wonderfully made." Nowhere are we led to realize the truth of this assertion more fully, than when we attempt to study the human brain, in its psychological and physiological aspects.

Much has been done in the last century in the way of elucidating the functions of various nerve centers, and yet there are many things in relation to the brain itself which remain almost a terra incognita. Many functional disturbances of the nervous system, giving rise to unusual and unnatural phenomena of thought and action, have always been and are yet, to a certain extent, sources of mystery. Whatever was not capable of being immediately expounded by scientific demonstration has, by the great wonder-loving masses of mankind, been at once attributed to a supernatural agency. A peculiar condition of the nervous system, known at various times, and designated by various writers, as mesmerism, electro-biology, clairvoyance, animal magnetism, odylic or odic force, hypnotism, etc., has, as far back as the history of mankind extends, attracted the attention of the scientific, and excited the wonder of the seekers after the mysterious and the supernatural. For many centuries these manifestations were supposed to originate from some mysterious force or influence emanating from certain individuals, and through which they were capable of influencing others.

Among the Egyptians, the Babylonians, the Chaldeans, the Persians, the Greeks, the Hindus and the Romans, diseases were supposed to be cured by the touch of the hand of those persons possessing this mysterious power. The priests threw people into profound sleeps in the shades of the temples, during which they were supposed to have prophetic dreams. The priestess who presided over the sacred oracle at the temple of Delphi, while sitting on the golden tripod, breathed the gases emanating from the subterranean cavern, and passing into a condition of trance or hysteria, gave forth incoherent utterances and exclamations which were recorded and recognized as communications directly from the god Apollo.

* This interesting paper was read before the Chicago Medical Society, March 16, 1885.

Numerous pretenders have arisen from time to time, who have made use of these phenomena for the purpose of deceiving the ever credulous public, and gratifying their own mercenary motives.

During the reign of Charles II., Valentine Greatrakes became famous for curing diseases with a mere touch of the hand. He believed, let us trust, honestly, that his power was a gift from Heaven. Maxwell in 1679 published a treatise on "magnetic medicine" and attributed the cure brought about by himself and others to the accumulation of a subtile fluid which was found in the body of the patient, and also was diffused throughout all surrounding nature. He believed a fortunate few had the power of controlling the distribution of this fluid and were capable of concentrating it, and in this manner curing disease. The theory of animal magnetism was brought forward in Vienna by Friedrich Anton Mesmer, in the year 1775. "There is," he said, "in nature a universal fluid, and through this the human body possesses properties analogous to those of a magnet; there are to be distinguished in it poles equally different and opposite, which may even be communicated, changed, destroyed, and restored; even the phenomena of inclination is observed therein." This magnetic fluid, he claims when properly manipulated, could be made to cure all diseases.

Mesmer was a charlatan of the most pronounced type. Appreciating the influence which mysterious surroundings have on the imagination, he arranged his apartments where he received his patients, so that the mind should be overawed and fully impressed with the presence of the supernatural. The rooms were dimly lighted, and hung with mirrors; soft strains of music, at intervals broke the profound stillness; delicious odors were wafted through the air; and the patients, joining hands, sat in solemn silence around an immense caldron, in which simmered a decoction of herbs.

During this impressive scene, Mesmer glided in, dressed in the garb of a magician, and began his passes and gentle manipulations. The effect is said to have been marvelous. Nervous individuals became hysterical or fainted, while others were seized with palpitation of the heart, and many were thrown into convulsions.

It is said the French government offered him 20,000 francs for his secret, which he refused. After the death of Mesmer, the

Marquis de Peuysegur, a distinguished nobleman, somewhat revolutionized the ideas of Mesmer, by showing that many or all the phenomena could be readily produced by gentle passes or manipulations, causing sleep.

This method was followed successfully by Deleuze, Bertrand, Georget, Rostan, and Foissac, in France, and by Dr. John Elliotson in England.

In 1845, Baron Von Reichenbach, attempted an explanation of the phenomena, by his theory of a universal fluid which he called odyl. About this time, also, Dr. James Braid, of Manchester, began his researches in regard to mesmerism, and discovered that he could produce "a peculiar condition by a fixed and abstracted attention of the visual eye on one object not of an exciting nature." This condition he called Neuro-hypnotism. For the sake of brevity, it has since been termed hypnotism.

Dr. Braid was the first to present mesmerism in its scientific aspect. Much was also done in shedding light on the subject by Herbert Mayo and Dr. William B. Carpenter. Re-investigations, resulting in the elucidation of other scientific facts in relation to the subject, have been made by Weinhold of Chemnitz, and Dr. Rudolph Heidenhain, Professor of Physiology in the University of Breslau.

The researches in hypnotism of Charcot and Richer, and their very interesting experiments at the Salpetriere, have developed many other points that were previously obscure.

D. Hack Tuke, M. D., Fellow of the Royal College of Physicians, London, has recently published a small work, showing the relations of somnambulism and hypnotism.

Now, what is hypnotism? Much has been said and written on this subject. At one time the popular tide of belief in its reality has run high, and again the waves of skepticism have swept over it, and, for a period, almost hid it from view. But to-day, we may consider it as having been tested in the scientific crucible, thoroughly established, and well worthy the attention of the medical profession.

No medical man, acquainted with the phenomena, and versed in the literature of the subject, can deny its existence. The theory of a subtle force or fluid passing from the operator to the subject has long since passed away.

The subject may be considered a piece of mechanism of peculiar construction, capable of certain unusual conditions and movements, which only await the bidding of the operator to be set in motion. Hypnotism in many respects resembles somnambulism. I have observed that the somnambulist has usually yielded most readily to an effort to produce the hypnotic condition. An illustrative case is mentioned by Dr. Tuke in his recent work, of a girl, sixteen years of age, admitted into Guy's hospital, Dec. 19th, 1882, "on account of headache and sleepwalking." On concentrating the sight and attention for a few moments on a watch held a distance of sixteen inches, and on a level with the eye, she readily passed into the condition.

In both somnambulism and hypnotism we find the individual performing what we may term unconscious cerebration. There is to a certain degree, undoubtedly, a temporary suspension of the controlling, inhibiting power of the cortex. Whether this disturbance of the normal equilibrium between the various encephalic centers is purely dynamic in its character, vaso-motor, or partially both, is not yet fully determined. However, as it is almost impossible to conceive of any organ of the body engaged in its functional activity without an increased supply of blood, I am inclined to believe that the vaso-motor condition plays an important part.

When the patient is first hypnotised, let us consider the cortex of the cerebral lobes in an anaemic condition. According to the researches of Hitzig, Ferrier, Fritsch, Hughlings, Jackson and many others, certain movements are due to nervous actions in the gray matter in certain areas on the surface of the cerebral lobes.

The will is suspended while in the hypnotic condition, and the subject connected with the external world, solely through the sensorium at the suggestion of the operator.

Why may not these suggestions to the sensory centers so control the vaso-motor condition as to regulate the blood supply to the area of the cortex required to produce the necessary action? I am aware that sometimes there is flushing of the face in the hypnotic state, and that the retinal vessels have been examined without discovering contraction; but even this is not proof positive that the surface of the cerebral hemispheres is not anaemic.

Haidenhain also hypnotised a subject who had inhaled nitrite of amyl.

But we must remember that the effect of nitrite of amyl is quite evanescent, and even if its effects remained, the hypnotic condition might be sufficient to arouse the paralyzed cerebral vessels to contract.

There are various degrees of sleep, from the slightest slumber to the most profound coma, depending upon the condition and parts of the brain involved. So also are there various degrees of hypnotism. For the sake of investigation we may recognize three different conditions, viz : the cataleptic, the lethargic and the somnambulistic. Immobility, or a tendency to occupy the same position in which the various parts of the body are placed, may be considered the characteristic feature of the stage of catalepsy. Tendon-reflexes are absent and neuro-muscular hyper-excitability seem also to be wanting. Another interesting fact pointed out by Charcot and Richer is the perfect uniform tracing of the myograph, which is shown when the instrument is applied to the muscles of the extended limb of a subject in this stage. The uniform tracings of the pneumograph are also no less insignificant. According to the statements of Charcot and Richer, with these two instruments we are enabled to distinguish at once between the simulator and the true cataleptic. In the state of lethargy the eyes are usually closed, the limbs flaccid and the body powerless ; the pneumograph shows the respiration to be deep and somewhat irregular.

The tendon-reflexes are usually exaggerated and neuro-muscular hyper-excitability exists as a marked characteristic. In some individuals this exists to such an extent as to enable us to secure results quite similar to those obtained by Duchenne through the application of galvanism. Analgesia in this state appears to be complete. On two different occasions, I have performed minor surgical operations when the patient was in this condition—the first was lancing a bubo and the second an ordinary abscess. In neither instance was there the slightest pain experienced.

In the somnambulistic stage the phenomena are much more complex, and with our limited physiological knowledge, difficult of analysis. The patient is in the midst of a dream, the incidents of which are inaugurated by the suggestion of the operator. The will is suspended and the perceptive

centers of the cortex are called into play while consciousness is absent. "It is not therefore," says Dr. Tuke, "a mere question of the cortex of the hemispheres as a whole, on the one hand, and the ganglia at the base of the brain, on the other, but of different localized areas in the hemispheres themselves as well." The reflex action of the cortex apart from consciousness, as insisted upon by Prof. Laycock, is as great a fact as the reflex action of the basal ganglia, the medulla and the cord. In hypnotism, then we may not only have the perceptive centers of the cortex unaffected, but also mental functions in action though the will is suspended. It is not pure automatism.

In the *Revue Philosophique*, Nov. 1880, page 478, M. Ch. Richer says :

"The somnambulist has a perfect memory, a very lively intelligence, and an imagination which constructs the most complex hallucinations. We have in this condition an illustration of the reflex cerebral action of Prof. Laycock and also organic memory. Ideas are so exalted that the memory of long past events is often recalled. So when we see in the 'Bells' a revival of all the occurrences of a horrible murder developed under the influence of the mesmerist, we witness no simple fiction, but a possible fact."

How may hypnotism be produced? It is an admitted fact that all persons are not equally liable to the hypnotic condition.

With a sensitive subject, a prolonged stimulation of any sensory nerve in close proximity to the brain, together with a concentration of the attention on one idea, is usually sufficient to bring about the condition within a few minutes.

By the prolonged stimulation of the sensory ganglion, some portion of the cerebral hemispheres becomes, as we suppose, exhausted, possibly anaemic. We shall be better able to describe this condition when our physiologists are more prepared to answer the question, "what is inhibition ?"

Mr. Romanes, in his preface to Haidenhain's book says : "the truth appears to be that in hypnotism we are approaching a completely new field of Physiological research, in the cultivation of which our previous knowledge of inhibition may properly be taken as the starting point."

Dr. Braid's method was to concentrate the attention of the sight of the patient on a glittering piece of glass, or some other

bright object held just above the level of the eyes and at a distance of ten or fifteen inches. At first the pupils are contracted and then slightly dilated, sometimes widely, and in a short time usually resume their normal condition. I have noticed, however, in a few subjects that the dilatation continued throughout the hypnotic condition. Respiration is also usually increased.

Professor Tamburini, of Reggio Emilia, has made a number of observations with the pneumograph, and in some instances found the frequency of respiration to be doubled and the respiratory pause suppressed.

From observation and experiments, we arrive at the conclusion that hypnotism is a fact; an unusual physiological condition brought on by a perverted action of certain parts of the encephalic centers. It affords a rich field for investigation, and in the hands of skillful men, so powerful a method of influencing the nervous system should certainly be utilized for remedying disease.

The German physicians, as is the case in many other avenues of medical thought, have probably done more than all the rest of the medical world, in establishing hypnotism as a therapeutic remedy. Dr. Berger of Jena has reported a number of cases of spasmodic trouble and of hysterical mania, relieved by putting the patient into the hypnotic sleep. Dr. L. E. Fisher also reported similar cases in 1883. Dr. Creutzfeldt, assistant to Prof. Preyer, reported cases cured in the same manner. (*Preyer Der Hypnotism, Berlin 1882.*) In the *Berliner Klinischer Wochenschrift* for Jan. 21st, 1884, there are four (4) cases, in the clinic of Prof. Baumler, reported by Dr. A. Wiebe. Two were hysterical patients, suffering from violent and persistent clonic spasms. One was cured and the other was relieved. The third case was one of functional hemianesthesia and hemianesthesia in an apparently otherwise healthy girl. Hypnotism entirely cured her. The fourth case was one of trigeminal and brachial neuralgia which had resisted counter-irritation, electricity, and various internal remedies. In a single hypnotic sleep, the pains entirely disappeared. His method was to put the patient into the hypnotic sleep and allow them to remain until they came out of it spontaneously. In a recent number of the journal of the Am. Med. Association, we find a case mentioned quoted from the *Gaz. Med.*

de Paris, which came under the observation of Prof. M. Beauni, Professor of Physiology in the Faculty of Medicine at Nancy. The patient was a girl, twelve and a half years old, and suffering from her fifth attack of chorea. As soon as the child was hypnotized, all choreic movements ceased, and then when asked to write, instead of the previous meaningless scrawls, her writing was quite steady and legible. These seances were continued for a number of days and she was completely cured.

The statement has occasionally been made that only individuals possessing diseased nervous systems were capable of entering the hypnotic state. This I do not believe; I am, however, more inclined to the opinion that every living being is to a certain extent, capable of being hypnotized, there being of course a wide difference as to susceptibility.

M. Brimond has recently made a large number of experiments on soldiers and sailors from fourteen to twenty-six years of age, and proven positively that the phenomena of lethargy, catalepsy and somnambulism may be produced in healthy non-hysterical people. (*Med. Record, March 22nd, 1884.*) We know that by the prolonged stimulation of some sensory nerve, we are capable of producing a condition similar to hypnotism in many of the lower animals. This I have often produced when a boy, for my own amusement, in chickens, dogs, cats, etc.

By means of the sphygmograph, the myograph and the pneumograph hypnotism is proven. It stands out as a scientific fact, and is full of rich resources through which we may study more closely the psychology and physiology of the human brain. Every year finds the scientific world in possession of new facts illustrating the wonderful influence which the mind has over the body

The late George Borrow suffered from what he called "the horrors," which was nothing more than the nervousness which accompanies an overwrought mind, brought on by too much metaphysics. But when he found himself approaching the vanishing point of reason,—"What do you think I do?" he said; "I go out to the sty and listen to the grunting of the pigs till I get back to myself."

"Tis the mind tha makes the body rich.
Taming of the Shrew.

THE DOCTRINE OF EVOLUTION.

PROF. R. U. PIPER, M. D.

The doctrine of evolution, as embodied in the teachings of Darwin, Herbert Spencer, Tyndall and other scientific celebrities, is that man and all other organized beings—plants as well as animals—have been developed from inorganic matter through its own inherent forces, without any outside agency or anterior cause, thus, as said Voltaire, making matter itself God.

But why spend time in the discussion of this question at all? We are told by a critic, in his notice of Dr. Wainright's book entitled *Scientific Sophisms*, "Nobody claims, or ever has claimed, that evolution, as applied to the genesis of life, is an established fact," etc., etc. This is sufficient, as all the other statements of this writer in the paper alluded to are based upon the one quoted.

"*Nobody* claims, or ever has claimed, that evolution, as applied to the genesis of life, is an established fact," says the critic. Prof. Tyndall, *Contemporary Review*, vol. XXIX, pp. 901, 902, says: "*No one*, indeed, doubts that all the higher types of life with which the earth teems have been developed by the patient process of evolution from lower organisms." Again, "Belfast Address," p. 59: "The doctrine of evolution derives man in his totality from the interaction of organism and environment through countless ages past." But we have not got back to the genesis of life from dead inorganic matter as yet, only of higher organisms from lower.

Prof. Tyndall, in *Fortnightly Review*, vol. XVII, pp. 596, 597, says: "We have strong grounds for concluding that the earth was once a molten mass. We find it now crowded with living things. The question is, how were they introduced?"

"The conclusion of science would undoubtedly be that the molten earth contained within it elements of life which grouped themselves into their present forms as the planet cooled."

Again, Prof. Tyndall says, positively, not as a matter of opinion or belief, *Contemporary Review*, vol. XXII, pp. 901, 902: "There was a time when the earth was a red-hot melted globe, on which no life could exist. In course of ages its surface cooled, but when it first became fit for life there was no living thing upon it. How then are we

to conceive the origination of organized creatures?"

Prof. Huxley, *Macmillan*, 1873, p. 239, says: "If it were given me to look beyond the abyss of geologically recorded time to the still more remote period when the earth was passing through physical and chemical conditions . . . I should expect to be a witness of the evolution of living protoplasm from not living matter."

Again, Prof. Tyndall's "Belfast Address," p. 59: "Were not man's origin implicated we should accept without a murmur the derivation of animal life and vegetable life from what we call inorganic nature. The conclusion of pure intellect points this way and no other."

Prof. Tyndall, address before the "British Association," 1868: "The tendency on the part of matter to organize itself, to grow into shape, to assume definite forms in obedience to the definite action of force, is, as I have said, all-pervading. Incipient life, in fact, manifests itself throughout the whole of what we call inorganic nature." "And now let us pass from what we are accustomed to regard as a dead mineral to a grain of corn. What has built together the molecules of the corn? I have already said that you may if you please consider the atoms and molecules to be placed in position by a power external to themselves. The same hypothesis is open to you now. But if, in the case of crystals, you have neglected the notion of an external architect, I think you are bound to reject it now, and to conclude that the molecules of the corn are self-positioned by the forces with which they act upon each other."

Next, a seed is supposed to be planted in the earth and carried to its final development. "The duly expanded mind," says the Professor, "would see in the process and its consummation an instance of the play of molecular force. It would see every molecule placed in its position by the specific attractions and repulsions exerted between it and other molecules." "But I must go further, and affirm that in the eye of science the animal body is just as much the product of molecular force as the stalk and ear of corn, or as the crystal of salt." "Every particle that enters into the composition of a muscle, a nerve, or a bone, has been placed in its position by molecular force." We come next to the thinking principle. "You see I am not mincing matters, but avowing what many scientific

thinkers more or less distinctly believe. . . Associated with this wonderful mechanism of the animal body we have phenomena no less certain than those of physics; when we are hurt the brain feels it; when we ponder, it is the brain that thinks," etc., etc.

The idea contained in all this would seem to be that this so-called molecular force acting upon or in matter, produces all these varied results. To warrant such conclusion it would appear that there must be several kinds of this force; for if we expose a seed or an egg to the proper conditions we get a plant or a bird, as the case may be, and again seeds and eggs in a never-ending series. But the crystal in no sense can be said to produce seed or other crystals, or indeed anything beyond itself under any conditions. But there are many other statements in the writings of evolutionists besides those I have quoted which would seem to teach the "genesis of life" from dead matter through the process of evolution. Thus the celebrated Prof. Buchner, in his work on "Force and Matter," says: "The world, or matter with its properties, which we term forces, must have existed from eternity, and must last forever; in one word, the world cannot have been created. It was no mighty arm reaching down from the ether which raised the mountains, limited the seas, and created man and beast according to pleasure, but it was effected by the same forces which to this day produce hill and dale and living beings; and all this happened according to the strictest necessity." And more than all this, "the *human mind* is a product of the change of matter."

Next comes Prof. Rudolph Virchow, who says: "It appears to me that every rational physiologist who assumes an origin of life cannot but deduce it from a joint action of chemical and physical forces."

It would seem thus far that it has been shown that *somebody* "has claimed" that the "genesis of life, through the process of evolution, is an established fact," and something more.

Further, Virchow: "We can only imagine," he says, "that at certain periods of the development of the earth unusual conditions existed, under which the elements entering into new combinations, acquired *in statu nascente* vital motions, so that the usual mechanical conditions were transformed into vital conditions. The vital

process must, at its first origin, be owing to a peculiar mode of mechanical force."

And again, Moleschott: "Thought is a motion of matter"—"a combustion of phosphorus." . . "Those modes of the unknowable, which we call motion, light, heat, chemical affinity, etc., are alike transformable into each other and into sensation, emotion, thought; these in their turn being directly and indirectly re-transformable into the original shapes." That is, "sensation, emotion" (love, hate, pity, etc.) "thought; these in their turn are re-transformable"—into heat, light, chemical affinity, etc. And further, as a consequence of all this, Feuerbach says: "No one who has eyes to see can fail to remark that the belief in the immortality of the soul has been effaced from ordinary life and that it only exists in the subjective imagination of individuals."

Further, Buchner: "Among the enlightened of all nations and times, the dogma of the immortality of the soul has ever had but few partisans." . . Our Philosopher in this connection speaks with great indignation of the eminent Prof. Rudolph Wagner, as exclaiming at a meeting of German physicians at Gottingen, that "The morality which flows from scientific materialism may be comprehended within these few words: 'Let us eat and drink, for to-morrow we die!' All noble thoughts are but vain dreams, the effusions of automata with two arms, running about on two legs, which, being finally decomposed into chemical atoms, combine themselves anew, resembling the dance of lunatics in a madhouse." *End of Part I.*

DIVINELY NATURAL.

Why should it be thought a thing "incredible that man should influence nature?" It was said in Apostolic times by some, "These that have turned the world upside down are come hither also." A new and divine order of things had sprung up under the Messianic discipline and teachings, form and ceremony had been rebuked, and their excess condemned; customs and ordinances changed; ritualism and dogmatic theology gave place to spiritual truth. The word of God became as the two-edged sword, lopping off the dry branches; the Master found little but leaves; the barren fig tree was a fit emblem of the times in which he lived

and served with men. Material remedies for soul and body they discountenanced and totally ignored. Jesus Christ found the world in an inverted order, and this upsetting was the setting up of things, restoring them to their primitive order and sign. Out of the old Jewish Church, He chose his students ; men of varied occupations ; men of varied character, just such men as He might find to-day, no better, no worse.

To the materialist the handkerchief of Paul, and the shadow of Peter seemed to be invested with superhuman power. They were unable to grasp the true idea, and the ghost of a shadow, or a bit of rag was an aid to their shattered faith. O, the blindness of unbelief. Hezekiah received an answer to his prayer and even had the promise of fifteen years added to his life ; he permitted the application of a lump of figs ; the record tells us when he recovered he gave not God the glory but his heart was lifted up. I presume he attributed his recovery to the fig application. Men pray to-day without a grain of faith and less understanding, "and receive not because they ask amiss." Faith is strangled before the words are uttered. Was there virtue in Christ's garment ? Materialism would say as much, but inspiration says, "touched with the feelings of our infirmities," love responds to love ; that touch with faith brought wholeness to the bowed form and staunched the blow of blood.

* * * * *

"The rounded world is fair to see,
Nine times folded in mystery.
Though baffled seers cannot impart,
Throb thine with Nature's throbbing breast,
And all is clear from east to west ;
Spirit that lurks each form within
Beckons to spirit of its kin.
Self-kindled every atom glows,
And hints the future which it owes."

Says our Emerson "Man is the meter of things said," tristolle ; "the hand is the instrument of instruments, and the mind is the form of forms."

Through the science of mind we learn that what we have termed supernatural is only the higher natural ; what we need is a fitness to receive the truth through the light of understanding, "and the wayfaring man need not err."—*Mrs. J. W., Columbus, Wis.*

COINCIDENCES.*

BISHOP A. CLEVELAND COXE, D. D.

I wish to speak of coincidences and to open my own mind on the subject. For years I have had a philosophy dear to my heart, because of its practical value; and I think others have a like philosophy, which they would be more sure of if they only knew how many millions of men, who are not fools, live and die in this philosophy and are the happier and the better for it. Entrenched in this philosophic fortress, built on the rock of Faith, I am willing to study other philosophies, and I am willing to let them undermine me and blow me up, if they can : but, as yet, I have seen nothing to alarm me in the blank nothingism of the "agnostics," much less anything to persuade me that they are true philosophers. I can put two and two together as well as they, and, therefore, all I want of them is their discoveries of facts, and for these I am thankful to them ; but, when they insult my common sense by pretending to see no evidence of a Contriver and a First Cause, I feel their want of reality. One thing I know, "miserable comforters are they all," with their creed of ashes ; and till they can tempt me, at least, with an apple that looks fair, like the fruit of Sodom, I have no appetite to try the experiment of the biter who may be bit.

Take care ; bite your lip. You are just going to say something about the Roman Catholics not very favorable to their *status* as good citizens. How well you did not speak too soon ; you are a well-bred man and would not willingly offend anybody at the table of a common hospitality. Your host happens to speaks, because you paused, and (was he divining your thoughts?) he guards against any blunder on the part of his guests by saying to your *vis-à-vis* : "Mr. Blank, let me ask you as a Roman Catholic, is it true that Cardinal Newman purposes coming to America?" You inwardly tremble to think of the gulf from which you recoiled not a minute too soon. You reflect, however, somewhat thus : "This is very strange and very awkward. I don't know that I ever met a Roman Catholic before at a table, and I never thought of meeting one at Brown's table, above all. I was about to say something that happened to come into my mind (I can't imagine how or why), and, by some odd chance, it is just what I would not have said for anything in the world, had I even thought of the circumstances as possible."

Since I began to prepare this paper two illustra-

*These papers, in substance, were published a year or two ago in the *Independent*. They have been revised and arranged by the distinguished author (who holds the copyright of the same) for *MIND IN NATURE*, and will be continued during the year.

tions of the subject have been thrust upon my notice. A friend who had guarded his children against anything that might offend one of his guests, a strong sympathizer with "The Lost Cause," found, to his horror, that not less than three times, before he could interpose a caution, some friends, who had been asked to meet him, stumbled upon remarks which really looked as if purposely aimed at his somewhat obsolete peculiarity. When these persons who had unguardedly "committed themselves" beyond all power of self-extrication, found a chance to explain to their host how innocently they had offended, each one substantially remarked. "I'm sure I can't account for my unlucky speech or how I came to make it. This subject is one on which I have not spoken for years and in which I am passionless and even without interest; yet, unhappily, I seemed to take pains to misrepresent myself and to talk like a fool just for this occasion." Western slang furnishes a good proverb just here: "When one is on the point of slipping, everything is sure to be *greased* for his convenience."

The other illustration appears in a Boston newspaper. A gentleman who seems to have carried a sort of switch cane, paused to look at some pictures in a shop-window, holding his cane behind him. By some momentary spasm of the fingers his grasp was relaxed and the cane was gone. "Some artful dodger," you say, had jerked it from him and disappeared with his plunder. By no means, he found his cane in a subterranean coal-hole. And how came it there! When it fell from his grasp it ran through a little perforation of the glass flooring on which he stood, said perforation being only just large enough to let it slip into it, and furnishing a chance for the transit so slight that he might have thrown his cane at it all day without seeing it swallowed down, had he only wished to succeed in such an experiment.

The coincidences that create a *contretemps* have thus come up as most noticeable. We are daily forced to note them from the time we rise till the hour of rest. *Imprimis*, we snatch a dressing-gown, but one of its buttonholes loops on to an ornament of the bed-head, and there is a rent. By no ingenuity could we have made that loop take hold of that knob had we aimed to do so. Fifty times we might have tried that game of *lasso*; it would not have hitched. By some corresponding perversity, intimating an unlucky day as fairly begun, "everything goes wrong this morning." We find, too late, that for the first instance in a life-time, our faithful watch has stopped just at the minute most suitable to deceive us. "Ah! ha! Only 5:30. I am half an hour too soon. I can

sleep another half hour and be all right." The consequence is that the coach is on hand to take us to the train just as we are ready for an early breakfast, and so on through all that day. Is there any wonder that those old Greeks and Romans, albeit they had no annoyances with watches and railways, were superstitious in reckoning certain days as lucky and others as most malig?

Apropos of these ill-matched occurrences, I was once about equally lucky and unlucky in a matter which naturally comes in here, independently of the coincidence which tempts me to recur to it. I sat at the table with some highly intelligent friends, one summer day at Newport. The talk took a turn which brought up some mention of Mrs. ——, a popular writer. "I know too little of her writings," said I, "to express an opinion; but oh! what a clever little monograph that paper of hers on the '*Total Depravity of Things Inanimate!*'" I went on to enlarge on the felicity of this title, viewed as chosen from a New England standpoint to strike the New England mind; and, while not aimed at dogma, yet good-humoredly investing a dismal impeachment of poor humanity with a sly and most mischievous merriment of association. After this I enlarged, as may be imagined, a most interesting lady, who sat opposite to me, appearing to listen with something like "confusion of face," but yet with a twinkle of eyesight and a play about the mouth by no means indicative of displeasure.

"Did you say that monograph was by Mrs. ——?" inquired our host.

"Yes, so they say; and I'm sure nobody else could write such a clever bit of wit and imagination with mere nonsense for a text." Imagine my predicament in what followed.

"Don't be too sure of that," said mine host, "for, unless I'm greatly mistaken, you are dining with the able authoress of that and divers other admirable essays."

How lucky it was that, for once the *contretemps* was not an instance of what I may call the depravity of circumstances. I had been so fortunate as to surprise the amiable writer with a most cordial eulogy of her performance, all by a blunder equally innocent and stupid. So far as it was an instance quite the reverse of unlucky; and yet it was ill luck in so far as it laid me open to a charge, had any malicious person been at hand to breathe it, of a very clumsy bit of *finesse*, by means of what is commonly called "an accident made of purpose."

Every now and then a man's mind is stretched by a new idea or sensation, and never shrinks back to its former dimensions.

—O. W. Holmes.

MEDICAL KNOWLEDGE IN ANCIENT TIMES.

ARTHUR SLOAN.

A gentleman with whom I was recently conversing upon the subject of "healing by faith," remarked, in words to the effect, that probably one reason why God proposed to become the "Great Physician" of Israel (Exodus xv: 26), was on account of the want of real and sound medical knowledge in that age.

I entirely disagreed with him, and attempted to prove the contrary. In thinking the matter over afterward, it occurred to me that it would be well to write a brief article for the information of such as might be misled by this mistaken notion. It will be readily perceived how very directly this bears upon the subject of "healing by faith," inasmuch as the final tendency of the above-mentioned remark, when logically carried out to its conclusion, is to entirely subvert the doctrine we uphold.

If it was *only* intended for an age of medical ignorance and incapacity, then as medical knowledge increased, "healing by faith," would necessarily decrease, until finally, in this age of brilliant discovery and practice, it would become utterly useless and ineffective. This conclusion daily experience proves to be untrue in every particular, and I firmly believe can be shown to have been equally untrue in former ages.

The popular idea appears to be, that both in remote antiquity, and the nearer classical times, medical knowledge was but little better than guesswork; that there was neither real science nor skill about it, but rather that it was sorcery, juggling, magic, etc.

Now, though it is not true that it was what we to-day call sorcery, magic, etc., nevertheless, we might fearlessly grant it, from the known fact that the sorcerers and magicians of antiquity were deep students of nature and human nature.

We need not think a very great while in order to perceive that sorcery, magic, and enchantment, whether they be natural or demoniacal in their origin, presuppose and necessarily demand wide and varied acquaintance with scientific facts, physical laws and medical properties. Any who will read Ennemoser's History of Magic, and Delitzsch's System of Biblical Psychology, can find all the proof they wish of this fact.

Magic and magician have become, in these latter ages, synonymous with charlatanry and deception, but at the period of the Exodus they were indicative of learning and rank. For instance, Magi visited the Infant Christ and received most distinguished treatment from King Herod, proving their rank, God leads them by the stars, showing their learning, and warns them in a dream, revealing their knowledge.

Jannes and Jambres, Pharaoh's magicians, were so deeply acquainted with the secrets of nature, that they could convert their rods into serpents, turn water into blood, and bring up frogs upon the land of Egypt (Exodus vii, viii). Whether this was done by the aid of Satan or science, is a matter of no importance, since from either conclusion the same result followed. Doubtless their rods were drugged serpents, but this only shows their deep understanding of the powers and qualities of drugs.

Solomon's wisdom throws great light upon that of ancient days. It is written in 1 Kings iv: 29-34, that "Solomon's wisdom excelled the wisdom of all the wisdom of the children of the east country, and all the wisdom of Egypt."

In verse 33, we are shown Solomon's profound insight into nature, for "he spake of trees, from the cedar tree that is in Lebanon, even unto the hyssop that springeth out of the wall; he spake also of beasts, and of fowl, and of creeping things, and of fishes." This knowledge was doubtless similar to that bestowed upon Adam, to whom was given such a wonderful insight into nature, that when God brought unto him the animals and fowls "to see what he would call them," he named them so understandingly that, "whatsoever Adam called every living creature, that was the name thereof." Now there are two facts which call for especial attention here. First, Adam's knowledge would pass from father to son through the ages; it would surely increase by use and experiment, and, owing to the extraordinary longevity of the antediluvians, would be infallibly preserved. We are able easily to infer what must have been the civilization of the times before the flood, from the ability shown by Noah's descendants within one hundred years after, at the building of Babel. Thus Adam's knowledge passed to Noah, bridged the deluge, and became the heritage of the renewed world.

At the great dispersion of Babel, this knowledge was taken to Egypt, whose foundations were then laid, unless it should be proven that Egyptians were the first of all. In either case Egypt commenced with the wisdom of all time as her possession. The other fact is seen in words quoted above from 1 Kings, iv: 30, where a comparison is instituted between Solomon's wisdom and "*all the wisdom of Egypt*." Had not Egyptian wisdom been notable and famous throughout the then known world, there would have been no point in the comparison.

In the "Acts," vii 22, it is written "Moses was learned in *all the wisdom of the Egyptians*;" and in Exodus xxxii. 20, we find him burning the "golden calf" and grinding it to powder, an act requiring (if I mistake not) chemical and metallurgical knowledge to a very high degree. Hints, such as these,

are indications of the clearest description concerning the knowledge of those remote times.

In view of the above, it will not be begging the question to assert that medical knowledge must have gone hand in hand with learning of other sorts and kinds.

The presumption is fair and also strong. But there are facts to prove the presumption. Clement of Alexandria, who lived in the second century of our era, mentions six hermetic books of Egyptian medicine, one of which was devoted to surgical instruments.

In the great museums of London and Berlin there are to be found medical papyri.

There is also a late discovery called the "Ebers Papyrus," which holds a distinguished place among such MSS. Herodotus (ii, 84), the Greek historian who wrote in the fifth century, B. C., testifies likewise to the fame of Egyptian physicians. Those who will read "Uarda," by George Ebers, the great Egyptologist, will find in chapters iii and xvii many interesting facts; and in his other work, "An Egyptian Princess," will be found an account of the work and writings of an Egyptian oculist. I quote from "Uarda," chapter iii, the following:

"Whoever required a physician sent for him, not to his own house, but to a temple (for each was attached to a priestly college). There a statement was required of the complaint from which the sick person was suffering, and it was left to the principal of the medical staff of the sanctuary to select that master of the healing art whose *special* knowledge appeared to him to be suited for the treatment of the case."

The above italics are mine, and are used for the purpose of emphasizing the well-known fact, that in Egypt physicians were specialists.

It need hardly be said that such specialists, devoting a lifetime to one part, organ or disease, would effectively develop the "healing art" to a high degree of perfection.—*Triumphs of Faith.*

CASES OF THOUGHT TRANSFERENCE. EDMUND GURNEY, M. A., FREDERICK MYERS, M. A., AND PROF. BARTLETT.

We now come to a third class of cases, which at first sight seem to differ in a singular way from those already enumerated. For it seems that not only the apparent depression of the vital energies in sleep or trance, but also their apparent exaltation in moments of excitement or danger, may have a decisive effect in engendering or increasing the percipient's susceptibility to impressions from a distance. There is, however, we may suggest, one strongly-marked condition which would seem to unite in itself the characteristics both of depression and exal-

tation: we mean death, or, as in this connection we prefer to call it, the process of dissolution. During this process, often a prolonged one, mental conditions are undoubtedly observed analogous on the one hand to trance, on the other to exalted excitement. We would venture to suggest, therefore, that in death may be seen a possible key to the mysterious parallelism, in their effects, of conditions so opposite as mesmeric sleep and the excitement of peril. If we may borrow a phrase from magnetism, we may perhaps picture these cases to ourselves as involving a relaxation of some *coercitive force*, which under normal conditions is able to limit the channels of impression to those through which the recognized senses act in the recognized way. However this may be, it would appear that the excitement of danger or imminent death has a potent influence in facilitating the transference of supersensory impressions; and though, as a rule, it is not the percipient, but the agent, who is dying or in danger, this is by no means always the case. There seems sometimes to be a distinct interchange of perception, as in the following instance. The narrative is abridged from the words of the late Mrs. Charles Fox, of Trebah, Falmouth (a lady well known to one of us), who had heard the story from her grandmother, one of the children who witnessed the apparition. Few families could be named in which such traditions were likely to be at once more sacredly and more soberly preserved.

(iv.) "In 1739 Mrs. Birkbeck, wife of William Birkbeck, banker, of Settle, and a member of the Society of Friends, was taken ill and died at Cockermouth, while returning from a journey to Scotland, which she had undertaken alone—her husband and three children, aged seven, five, and four years respectively, remaining at Settle. The friends at whose house the death occurred made notes of every circumstance attending Mrs. Birkbeck's last hours, so that the accuracy of the several statements as to time as well as place was beyond the doubtfulness of man's memory, or of any even unconscious attempt to bring them into agreement with each other.

"One morning, between seven and eight o'clock, the relation to whom the care of the children at Settle had been entrusted, and who kept a minute journal of all that concerned them, went into their bedroom as usual, and found them all sitting up in their beds in great excitement and delight. 'Mamma has been here!' they cried, and the little one said, 'she called, 'Come, Esther!'' Nothing could make them doubt the fact, and it was carefully noted down to entertain the mother on her return home. That same morning as their mother lay on her dying bed at Cockermouth, she said, 'I should

be ready to go if I could but see my children.' She then closed her eyes, to re-open them, as they thought, no more. But after ten minutes of perfect stillness she looked up brightly and said, 'I am ready now; I have been with my children'; and then at once peacefully passed away. When the notes taken at the two places were compared, the day, hour and minutes were the same.

"One of the three children was my grandmother, *née* Sarah Birkbeck, afterwards the wife of Dr. Fell, of Ulverstone. From her lips I heard the above almost literally as I have repeated it. The elder was Morris Birkbeck, afterwards of Guilford. Both these lived to old age, and retained to the last so solemn and reverential a remembrance of the circumstance that they rarely would speak of it. Esther, the youngest, died soon after. Her brother and sister heard the child say that her mother called her, but could not speak with any certainty of having themselves heard the words, nor were sensible of more than their mother's standing there and looking on them."

We have at first hand some other very interesting examples of this double percipience. Commander Aylesbury, late of the Indian navy, tells us how, when nearly drowning as a boy, he had a vivid vision of his home circle, engaged as they actually were at the time, while they simultaneously and distinctly heard his voice, and were thereby rendered apprehensive that evil had befallen him. Singularly like this is the personal experience which the celebrated conjurer, Mr. J. N. Maskelyne, recorded in the Daily Telegraph of October 24th, 1881. And rare as the type is, it is perhaps less so than that where a dying person perceives, and correctly describes, the surroundings of a living friend who himself has no impression of the dying person's presence.—*Proceedings of English Society for Psychical Research.*

CORRESPONDENCE.

EDITOR OF MIND IN NATURE—Dear Sir: So many phases of what is termed "coincidents" and "presentiments" presented themselves in my earlier years, that that part of my life may be said to be strewn with the phenomenon. In later years, when the conditions required a vigorous exercise of the mental and physical faculties coupled with a better condition of health, such incidents have been less apparent. I readily recall "coincidences" in business when, just previous to meeting a party, sentences were presented to my mind, the opposite of what I had hoped and expected—which at the interview were repeated verbatim. One incident that took place more than a score of years ago will never be effaced while memory lasts. A dearly loved companion was exposed to bad conditions of

weather; and I had spent several hours of anxiety in regard to it, but still hoped for the best, when suddenly a most vivid picture of a death-bed scene of a victim of consumption presented itself to my mind, and I endured for the time all the agony of a bereavement. In a few short months an exact counterpart of the impression was actually realized.

In conclusion, allow me to inquire, is "thought transference" yet explainable? Is it within normal action of mind—a law thereof not yet well understood, or an aberration, an abnormal condition of rare occurrence? Is there a universe of mind, diffused throughout space, permeating all vital organizations, replete with boundless resources and power, as yet unlearned and untouched by man? Should any item herein be of interest to you, use it as you think best, otherwise toss it into the waste basket.

LAYMAN.

CHICAGO, March 20, 1885.

NEW MILFORD, Ct., Feb. 7, 1885.

It is generally known among my friends that I had been an invalid for twenty-three years—suffering from a disease which was pronounced incurable by all my physicians, and keeping me most of my time a prisoner upon my couch, and unable to walk without pain.

The subject "of faith-healing" was brought to my notice about five years ago, by a friend who earnestly desired me to seek healing from the Great Physician by the prayer of faith. This led me to read and to think about it, but, although I sincerely prayed and sought for light, I could not see that it was my privilege to reach forth my hand and accept the blessing from the Lord. My prayers continued to be daily offered, until, looking ever to Christ, light dawned upon my soul. Spiritual discernment was given me to understand and to believe the blessed Word, and, with no dependence on my emotions, to step out firmly on the promise of God. I was instantaneously healed, arising from my couch and walking about like one in a dream. In the evening, stormy, cold and icy, I went to the service at the chapel, walking there, and after it, walking home again, making a distance of half a mile, and being the first time in twenty-three years that I had taken such a walk. As I left the house, for one moment, like Peter, I looked at the waves, then began to fear—instantly the dear Lord recalled my faith, and looking up to Jesus, the fear departed, the strength was given and I sank no more. Since then I have attended church regularly—have driven twenty-five miles in one day without any discomfort, and have performed certain duties which would have killed me before I was healed.

FANNIE A. CURTIS.

MIND IN NATURE.

PUBLISHERS' DEPARTMENT.

The publishers desire to express their appreciation of the favorable reception given the first number of *MIND IN NATURE* by both public and press. Subscriptions have been generous—but like little Oliver, we come asking for more. We are free to ask largely, since we give full value for every dollar sent us. We would gladly call on all our friends personally for their subscription, but "life is short and time is fleeting." So don't wait for that, but send us your dollar, and ask your friends to do likewise.

SOMETHING NEW UNDER THE SUN.—If there are any in this age who wish, like the ancient Greeks, to hear of "some new thing," they can now have their curiosity gratified. Chicago is the news center, and from this metropolis comes the new thing. We refer to a new magazine, entitled *MIND IN NATURE*. You can spend a dollar to no better advantage than to subscribe for it for a year.—*Pierce Burton, in Aurora Herald.*

MIND IN NATURE is a new, elegantly printed, Chicago magazine. It has for its object apparently, the scientific and critical discussion of the queer phenomena which form the subject of investigation of societies for psychical research. The field of thought is one which is now attracting marked attention, and the articles seem to intend to enter upon it with care.—*Inter-Ocean, March 14th.*

The Cosmic Publishing Co. of this city, has issued, in a very attractive style, the first number of a monthly magazine, entitled *MIND IN NATURE*. * * * Judging from this number, it is deserving the liberal support and encouragement of those interested in the subjects of which it treats.—*Chicago Journal, March 17th.*

Prof. G. Stanley Hall writes us as follows:

JOHNS HOPKINS UNIVERSITY,
BALTIMORE, Feb. 27, 1885.

I am greatly interested in the prospectus of your proposed journal. Please do not put me down the first year as a contributor, simply and solely because the pressing nature of my first and opening year here leaves me no time to contribute. Next year it may be different. Very truly yours,

G. STANLEY HALL.

Prof. Alexander Winchell writes:

UNIVERSITY OF MICHIGAN, DEPT. OF
SCIENCE, LITERATURE AND ARTS,
ANN ARBOR, Mich., Feb. 21, 1885.

I am in receipt of yours, 19th, respecting *MIND IN NATURE*. I am indeed interested in the subject,

and have written and spoken much on it. But I have so many pre-engagements that I cannot promise to contribute. If the journal becomes an exponent of thought on the theme, I shall be very glad to communicate any facts which fall under my observation. Very sincerely yours,

ALEXANDER WINCHELL.

P. S.—You have some capital names on your list.

BOOK NOTICES.

ABRAHAM LINCOLN. The true story of a great life
By Wm. A. Stoddard.

A strictly personal life of Abraham Lincoln has long been regarded as a literary necessity. The time is fully ripe for the study of Mr. Lincoln's individuality. This book is simply intended to set that forth in such a form that it can be studied, and in the hope that a new generation of Americans may learn to love and honor and imitate a man who seems to have been in himself an embodiment and personification of all that is best in American national life. His individuality is happily caught and portrayed by the author, who knew him well in Illinois as the lawyer of the Sangamon District, and later was one of his confidential personal secretaries while as President he directed the great war for the Union.

English cloth, gilt back and sides. Illustrated. Sent postpaid on receipt of \$2.75, by Fords, Howard & Hulbert, 27 Park Place, New York.

BACTERIA AND THE GERM THEORY OF DISEASE. Eight lectures delivered at the Chicago Medical College, by Dr. H. Grable, Professor of Physiology, Chicago Medical College; Oculist to the Michael Reese Hospital.

Published by W. T. Keener, Chicago.

INSOMNIA AND OTHER DISORDERS OF SLEEP. By Henry M. Lyman, A.M., M.D.

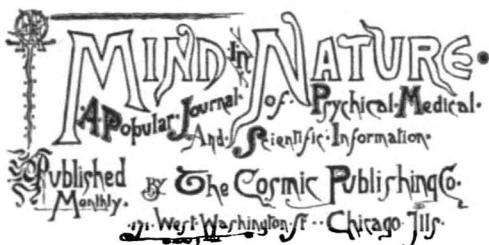
Contents—The Nature and Causation of Sleep. Insomnia. Remedies for Insomnia. Treatment of Insomnia in Particular Diseases. Dreams. Somnambulism. Hypnotism.

One volume, 12mo., cloth, \$1.50. Published by W. T. Keener, Chicago.

SCIENCE AND HEALTH. With a key to the Scriptures. By Mary Baker G. Eddy, President of Mass. Metaphysical College.

Twelfth edition. 2 vols., cloth. Published by the author, Boston, Mass.

We have received a copy of "Theological Therapeutics, or Faith Healing," being the substance of several sermons, preached to his own congregation, by Geo. G. Lorimer, D.D. Those who have read the fragmentary reports of these sermons will be glad of the opportunity of obtaining them entire, and, although they may not entirely agree with the Doctor, they will be grateful to him for directing the attention of the public to a calm and candid discussion of the subject.



PROSPECTUS.

The object of **MIND IN NATURE** is to furnish, in a popular manner, information regarding psychical questions, the relations of mind to the body and their reciprocal action, with special reference to their medical bearings on disease and health, and to give the most striking and interesting facts and discoveries of science.

Its columns will be enriched with special contributions from men in both hemispheres who have attained eminence in the spheres of science, mental philosophy, and theology.

It will give a full *résumé* of all the investigations and reports of the English and American Societies for Psychical Research, and of the Branch Societies to be formed in different portions of our country. It will thus be a medium of communication between the Members and Associates of these organizations.

MIND IN NATURE is committed to no psychical "ism." It will collate facts and incidents and present the laws which may be deduced from them by unbiased, competent scientific observers, and must therefore prove of great value to clergymen, physicians, and educators, as well as the general public.

One of its chief aims will be to gather from original and trustworthy sources valuable information on the various subjects grouped under "Telepathy, or the influence of mind upon mind apart from ordinary perception," which will be of important service to the investigators of psy-

chical phenomena. It will summarize all the cases worthy of note, recorded in different journals and met with elsewhere, which come under the head of mind cure, and also of faith or prayer cure, presenting the latter in a reverent as well as in a scientific spirit.

MIND IN NATURE, free from all tendencies to crankness, will occupy a field which has been entered by no other periodical. The publishers will make it a journal that can be admitted with confidence into every home, and therefore ask the cordial support of all lovers of truth.

Although prepared to publish it for at least a year without public support, we do not expect or desire to do so. We confidently trust that those interested in the subjects of which it will treat will promptly send us their subscriptions "and speak good concerning us to their friends." We shall increase the number of pages as soon as we have received subscriptions sufficient to warrant us in doing so. We intend that the *quality* of the journal shall be the *best*, and we shall give our subscribers value received many times over during the year.

MIND IN NATURE will be published the first of every month, and sent, post-paid, for one year upon the receipt of one dollar, or a single copy for 10 cents. It will contain 16 pages, printed on heavy, fine book paper, with heavy antique laid covers.

To those who will induce their friends to subscribe with them we shall send Six Copies for Five Dollars, and Twelve Copies for Nine Dollars. We also wish to employ a number of agents, to whom we offer liberal inducements.

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